# RELIGIOUS.

OBSERVANCE OF TRINITY SUNDAY.

The Mystery of the Trinity, the Doctrine of Infallibility and the Memory of Dickens in the Pulpits.

Sermons, Ceremonies and Services in the Metropolis and Elsewhere.

Discourses by Henry Ward Beecher, Charles B. Smyth, Rev. Drs. Bellows, Holden and Tallmadge, Fathers Preston, Morrill and Others.

The rapidjapproach of midsummer, and the annual rodus of the votaries of fashion and seekers for rest to watering places or rural retreats, might naturally peterday would be but slimly attended. Such, however, was not the case. From the reports given below it will be seen that there was little, if any, apparent falling off in the number of worshippers. The services and sermons were generally indevoted to the commemoration of the divine mystery of the Frinity, a large portion of the discourses were matters of moment were touched on however, and the sermons below will be found worthy of attention

#### CHURCH OF THE MESSIAH.

Sermon by the Rev. Dr. Bellows, Embracing a Sketch and Enlogy of Charles Dickens-Trinity Sanday in a Unitarian Point of

There was a large attendance at the Church of the Messiah yesterday morning—an attendance made up of wealth, fashion and refinement worshipping at this church and the Church of All Souls, which two congregations still are temporarily worshipping together, owing to the latter church still undergoing arrs. The choirs of the two churches also united in singing, and the result, as on the previous Sunday, was a union of harmonies almost sweetly divine in their exquisitely attuned intonations. Beginning

was the tenderly impassioned voluntary, "Quoniam," from Mozart's "Third Mass," played with most wonderful expression by Mr. Edward Howe, Jr., the organist. Following this was "Venite," an anthem composed by Mr. Howe, and certainly a musical composition of rare depth of feeling and grand power of melody. In it are several solos—one, "The Sca is His," sung by Miss Annie Bulkiy; another, "O Come Let Us Worship P' sung by Mrs. Ficher; another, "For He is the Lord," sang by C. F. Whiting; and another, "O Worship the Lord." sung by Miss L. C. Rushly. These solos were all most finely sung, as might be expected from such sweet sovereigns of song. After this was sung "The Beatisovereigns of song. After this was sung "The Beattudea," a trio, also composed by Mr. Howe; with solos by Mrs. Sophia Mozart, Miss Russly and Mr. Whiting. As a musical interpretation of the scriptural passages forming its basis, nothing can be conceived more fittingly appropriate and more replete with grandly stirring inclody. Next was the response by the two fail chouses, "Glory be to Thee, O Lord!" by Mini. A congregational bymn was now sung, and there then came

by Mini. A congregational bymn was now sung, and there then came

THE SERMON,
which was preached by Rev. Dr. Bellows. Hetook as his text Epinesians ill., 8, "Unio me who are less than the least of all saints is this grace given." After portraying the chief characteristics of Crinist in general but eloquent teems of description, he dweit upon that phase in his mission when he gave his attention to the vilest of the vile—when he showed, in short, that he came to call sinners to repentance. In Christ's eye one soul was just as good as another. Position, station, and the vulgar significancies of rank and splendor, had no effect upon him. His anduent love took in all alike. He worked among the poor fishermen around Nazareth with the same zeal, and possibly more, than if He had had as His disciples the sons of kings who had sat at the feet of Plato and Aristotle. He did not go over the world looking for precious souls: all sorts were precious in His sight. From this he proceeded to speak of the effects of culture upon the soul, and also portrayed the power for good or evil of the soul in proportion to its culture or degreedation. There were saintly and inspired souls, and herein was the capacity of every soul.

THE CAPACITY OF THE SOUL

was great. Jesus Cheist had his gems, his pearls, in James and Peter and John and others of His disciples. These men had great and good souls, and they accomplished missions of great good. The world was full of people of the same capacity of soul. He traced the glory and beauty of souls as shown in the lonely walks of life and the contrast between all these, who live almost unknown and uncared for, and die and are buried in almost unknown graves, attended by but few mourners and a few flowers scattered over their graves, with the pampered of wealth and fashion who have long funeral processions and high sepulchral monuments placed over their buried bodies. From this he proceeded to speak—and he did it in a strain of singular elequence—of the prevailing corruption of these modern times. Corruption in business, certuption in politics and corruption in business, certuption in politics and corruption in business, certuption in politics and corruption in business, certuption in solven world was in a woful way. Low toned, massive moral sin prevailed the high places. But from all this he showed that there was great encouragement, and urged that each in his sphere of duty had a work to do. In conclusion he alluded, in terms of beautiful and appropriate culogy, to eulogy, to THE DEATH OF CHARLES DICKENS

THE DEATH OF CHARLES DICKENS
as the closing of a life of singular brightness, the
career of a grand and noble soul. Few writers had
written more or written better. A great master of
details and microscopic mobservation, and having
his own purpose from the start, he was a true artist.
He worked for one end. That end was invariably
exaited, noble and high. His words reached hearts
preachers could never touch. He made hypocray
contemptible and sin a great wrong. Countless
hours of enjoyment he had given and would give to
countless homes in both hemispheres. Who had
given such pure and unalloyed pleasure—who such
greatine merriment—who inculcated such great mogenuine inerriment—who inculcated such great mo-ranties? In his lifetime he drank the cup of fame to rantes? In his inclinic nearant the cup of fame to the dregs. Every human sout was emisrged by aren spiendor of gentus. Not a professed moralist, he has excelled all the professed moralists of these days. He was a high and holy instrument in the names of God. The usefulness of his life and character would

God. The usefulness of his me and characteristics never die.

TRINITY SUNDAY BY THE UNITARIANS.

The sermon ended, the choir chanted the Lord's Prayer and then Dr. Bellows told those present that they wished to observe Trinity Sunday in a way peculiarly Unitarian. He then went on to say that there was a new Unitarian caurch to be built in Harlem, for building which the sum of \$1,000 was greatly wanted. He dwelt on the subject at some bourth.

ength.

Rev. Mr. Hepworth said that he could say amen owhat had been said, but suggested that as some, as the soliciting boxes were being passed around, would find they had put on their other, clothes and lad, therefore, no money with them, that they sould put their subscriptions on stips of paper left or the purpose in the hymn books.

The subscriptions poured in interaily, and singing and benediction concluded the exercises.

## CHURCH OF THE DIVINE PATERNITY.

men by the Rev. Dr. Chapin.

A large and very fashionable congregation assembled in the above church yesterday to worship. The ladies have now fully donned their summer cosnmes, and it was some time ere the rustle of silks and satins of variegated hues was hushed and allowed the service to proceed. The late arrival of delaying the commencement; but "better late than never" is very applicable to church-goers. The air well as the odor of innumerable bouquets, which, with the melodious tones of the organ, the constant hum of fans and the pure tones of the preacher, tended to draw the minds of the into that dreamy and blassul state which resembles

"HEAVEN ON EARTH" more than anything else, and makes one feel that

more than anything else, and makes one feel that there is an Omnipotent Ruler who is guiding our every movement and watching with tender eye all our doings.

The preacher took his text from St. Luke, xv., 7—"1 say anto you, that likewise joy shall be in heaven over one almer that repenteth, more than ever one almer that repenteth, more than ever one almer that the sense which need no repentance." He said this does not mean that the sinner will be theoretiver in heaven of more joy and happiness than the just man, but that, no matter what the depth of sin in which a man has been living, no matter how viic he has been, the joy is heaven at his repontance is quite as great as

anxiously the other members look to the fallen one's redemption and repentance.

The preacher here told an interesting anecdote of an old woman in Scotland, whose daughter fell into the ways of sin, and after exhausting every means of bringing her back to her own home, always left her door unfastened so that at any time her misguided child might return unquestioned and forgiven to the arms of her sorrowing mother.

We can trace all those finer feelings of our human nature to that love implanted if our minds by God. The prodigal son coming back to his forgiving father after

after

LEADING A LIPBOP DEBAUCHERY
and squandering his patrimony in riotous living is
a strong and convincing proof of the love which is
borne by parents to their offspring. Love, that
magic, wondrous word, so full of deep meaning to
some and to others signifying nothing beyond the
mere expression. Such are our natures, different in
their construction and incomprehensible in their
actions. Which of us has not seen instances even
in this city of young men and women plunging
maily into all those dissipations which are too
surely

many into air close desipations which are tosurely

Tile wide and open date to held?

How many happy homes have been broken up an
brace sorrowful, and families degraced among their
friends by the wheled courses pursued by some o
its members? And still we always find the worr
out road, if he ever returns to the home he has
destroyed, welcomed by the fond love of
parent or a wire, and all the past for
gotten or forgiven. The preacher sai
he now whiled to say something about one who was
dear to them all.

he how wished to say something about one who was dear to them all,

CHARLE DICKENS,

now no more, but though his body has crumbled to dust, yet his spirit lives after him and his fame will never die. He who has been instrumental by his writings in softening our hard human hearts towards the numberiess poor; who has been the means of bringing light and cheeffulness to many a duil and drear abode; he indeed was a man of genius, who mastered the mind; of men and by his soft and touching tales made them look more charitably on their suffering brethren and try and remedy in place of denouncing those evils which so frequently abound in the riotous rich and the houseless, homeless poor. Men of intellect may and will abound, but men of genius are few and far between in the periods of their existence.

#### ST. ALBAN'S CHURCH.

The Beauty and Pomp of Ritualism-Sermon by Father C. W. Morrill-The Chris-

tian's Warfare. On Thirty-seventh street, near Lexington avenue, tands a church of modest exterior and of plain architecture, but on entering its portals a very different view is presented, and the eye is charmed with the imposing grandeur, yet solemn appearance which the embellishments of the church present to a spectator. The feeling of sanctity is increased tenfold during the celebration of divine service, and a feeling of devotion takes possession of those assist-ing at the service, which is somewhat heightened by the other concomitants-namely, the vestmented

which render this church peculiar from other Episcopal churches. Yesterday the services (ritualistic) were most imposing and, were celebrated by Pather Noyes, assisted by Father C. W. Morrill (rector) as deacon, and Father Downie as sub-deaou. The church was crowded by a congregation composed of elegantly attired ladies and gentlemen.
At the conclusion of divine service, Holy Commu-At the conclusion of divine service, Holy Communion was given round and was partaken of by a large number of both sexes. The sermon was preached by the Rev. C. W. Morrill, rector of the church, a gentleman who combines fluency of speech with excellent delivery and appropriate gestures. He was listened to with much attention and took for his text—"Tims is the victory that overcometh the world, even our fauth."—John, v., 4. This he exemplified as follows:—The world is the Christian's adversary and the efficient that gives him the upper hand in his faith. By the whole world is meant the "OLLBGTIVE COMMON LIFE OF SR." the whole reaim of evil, the entire system of ungodiness, with its authors, abettors and servants. Elsewhere the Apostic, even as his Master had done, sets the world over against God in chronic antagonism, and he warns men that its "make up" its sensuality, unbelief and covetousness. Thus it is that, as it is arrayed also against the children of the kingdom, in berpetual enumy, it will, if it can, overmaster them. In proportion as Christians are not or it, "the world" haies them, according to Christ's words. Thus the faithful are on foreign soil, in the adversary's country; and to come off "more than conquerors" Christians must be aggressive; they must "Fight The enemy must be followed up, encountered, attacked on all sides, pressed sore until routed and "all his armor wherein he trusted be taken from him." The faith of which the apostic speaks is that open, unqualified, generous venture of virtue whereby it realizes the things it wishes and hopes for; whereby it makes the trial of, acts on the belief of things unseen. Its sole object is the Triune God; its subjects are all things and whatsoever He has been pleased to reveal or sanction. Not so much an intellectual as a moral act, it depends not upon the overpowering force of logical processes, but upon a certain moral taste, and it is governed by that in-

overpowering force of logical processes, but upon a certain moral taste, and it is governed by that inflexible law in God's kingdom, "First believe, then thou shalt know," in unbenef is contained "all that is in the world," Look to our first barants for

overpowering force of logical processes, but upon a certain moral taste, and it is governed by that infextole law in God's kingdom, "First believe, then thou shalt kingw." In unensir is contained "all that is in the World." Look to our first parents for an exemphication of the truth of this remark. The dovil had no sooner succeeded in undermining their belief in God than the whole world broke in upon and overwhelmed them.—

"THE LUST OF THE FLESH,"

"the lust of the eyes and the pride of life." God said, "Ye shall surely die;" the serpent said, "Ye shall surely die;" the serpent said, "Ye shall surely die;" the serpent said, "Ye shall not surely die," and the latter affirmation seemed vastly more in accordance with the deductions of reason than did the former, for the "tree plainly was good for food," "pleasant to the eyes" and intended "to make one wise." Nevertheicss, with the sin of unbelief—that is, giving Satan's word the preference over God's word—came in all the sins imaginable, and with them all our woe. Every one who has failen since—from Cain to Judas and from Judas to the founder of the last sect or to the last biaspneme—has failen through unbelief, the iertile womb of all unrighteousness. Faith, on the other hand, is the fruitful source of all that is "lovely and of good report," the grand principle by which evil is overcome and good attained, the blessed mother of all righteousness. Faith, however, is not to be regarded as one grace by itself, but rather as the aggregate of all graces, the sum total of godliness: no temporary; impetuous feeling or emotion, excited merely by the Sudden presentation of truth to the mind, leading to nothing practical; no mere indotent trust in the Saviour, or anything He vouch safed to do for us.

FAITH 18 A HABIT OF THE MIND,
the one moving or ruling principle of daily action: it is the swaying and governing principle of the Christian's mind; the therefore, no such thing, except in hope. Tipace is, therefore, no such thing, except in his of the great sea of because t

## On next Friday, St. Alban's Day, there will be a high celebration of holy communion, at seven o'clock A. M., in this church.

ST. FRANCIS XAVIER'S CHURCH.

Nicou-Chorou's Messa Samt-Solennelle This composer was formerly Inspector of the Royal Conservatory of Classic and Religious Music, and has been dead some years. His style is strictly classical, in the Palestrina school, occasionally colored by Schumann ideas. The Kyrie opens with a genuine Haydenish subject, admirably treated and counterpointed in a massive, impressive sayle, which carries one back to the primitive Italian school, when Scarlatti and Palestrina wrote their imperishable works. In fact, the great feature of the mass is its contrapuntal beauty, and in this respect it is excontrapuntal beauty, and in this respect it is ex-ceedingly interesting to all musicians. The glorial opens with a tutif duct for tenors and basses, fol-lowed by the sopranos and altos in a simple little purase, to which the admirable organ chords gives plugant effect. The opening subjects are not bril-liant, in the modern acceptation of the word, but express more of a deep religious joy. Some of the quartets remind one very much of Schumann.

The concluding fugue, as well as the opening of the Credo, are excellent specimens of the Psiestrina school. The E. Incurvatus. Crucifixus and Et Resurrexit are expressive and dramatic in contrapuntal effects. The Sanctus is severe and massive in character, and the Agnus Dei, which commences with a bass solo, is a charming number. The solos were rendered in the most unexceptionable manner by Miss Teresa Werneke (soprano), Miss Mary Werneke (one of the best contraitos in any church in this city), and Signori Tamaro and Baccili, tenore and basso. High mass was celebrated by Rev. Father Hudon, S. J., and Rev. Father Mignard, S. J., preached at the Gospel. The preacher referred to the collection which was to be taken up at every Catholic church yesterday for the Pope, and made some brief remarks on the Epistic of the Mass.

#### ST. ANN'S ROMAN CATHOLIC CHURCH.

The Question of Infallibility-Eloquent Sermon by the Rev. Father Preston-A Large and Fashionable Congregation-Fine Music and

the Latest Styles. St. Ann's Roman Catholic church, in Eighth street, was crowded yesterday morning by an unusully ele gant congregation. Summer toilets prevailed in abundance, and some of those charming, exquisite little hats, just brought across the broad Atlantic divided the attention of the ladies between the paster on the one hand and these magnificent pro-ductions on the other. All in all, though, the worshippers were exceedingly devoted, and only toos those brief glances at the fashions which it is the weakness of all to display.

Was excellent, and though there were fewer solos than might be heard at St. Stephen's, their quanty was supero. The soprano voice especially was that of a celebrated artist.

After the usual preliminary services the Rev. Father Preston advanced and preacned a very elo-quent sermon from the text, selected from the twen-ty-eighth chapter of Matthew, eighteenth verse. There is a peculiar charm in the oratory of Father Preston, for he speaks entirely extemporaneously, truly marveilous. One would think, to hear him, that his phrases had been nicely selected and admirably arranged before hand. His remarks are persuasive, rather than which declamatory, and his treatment of a subject is from a method seldom found in off-hand orators—particularly in the pulpit. His subject seems to be measured off, as of so many feet on a straight line, with many lateral branches; but when the reverend gentleman goes of in illustration or observation towards one of these branches he never loses his way and forgets to turn back, but, keeping in mind the logic of his discourse, returns to the main proposition. This admirable faculty of continuity and assimilated terseness is embellished with a rich abundance of diction and a musical flow of pleasant periods. The polish that covers an address distilled through such intellectual strata is of course marked and effective; and because of these qualities Father Preston has obtained his present high standing among the priesthood and clergy. In elucidation of the text he said that this was the day of the truly marvellous. One would think, to hear him,

qualifies Father Preston has obtained his present high standing among the priesthood and clergy. In elucidation of the text he said that this was the day of the COMPLETION OF THE CHRISTIAN PESTIVALS, and that it suggested many interesting themes bearing upon the well-being and giory of the Holy Catholic Church, which now stood before the world the living embodiment of truth, the fearless enemy of sin. He thought it peculiarly opportune to refer to some of the articles of fath and some of the divine mysteries which belonged to the office of the true Christian. Among them was the mystery of the Holy Trinity, confirmed and decreed in Ecumenical Council in A. D. 325. Mysteries were of two kinds—those which relied for explanation upon the evolutions of reason, and those mysteries in grace which could only be brought through the Church—the agent of God on earth and His way to the kingdom of heaven. Owing to the distance between God and His children it was impossible for man to decide upon all articles of doubt in faith for himself. There must be some tangible, responsible and constituted authority, and that authority was the Holy Catholic Church. How much of heresy and unbeilef, of atheism and infidelity, were to be found in that society where every man was the architect of his own theology, making from a shallow mind and an impoverished education a creed of his own! All this had injured unity—the unity of the Church in man, the unity typided by the Trinity. The Church was teacher of these mysteries to men, and such an instructor was necessary, for were not the Holy Scriptures full of mysteries. The Bible was not a book of dogmas or a catechism. Hence there must be some court to decide upon disputed points. The

## TRINITY CHURCH.

The Spirit of Irreligion-Sermon by Rev. Dr. Dix.

The grand old pile of Trinity never presented a

more imposing and beautiful appearance than yes-terday, with the glorious sunlight pouring down from a cloudless sky on its lofty spire, its pinnacles and massive buttresses. An air of solemn devotion reigned within its alsles, lit up by the softened light from its stained glass windows, and the most cynical must have been impressed with a religious feeling as the organ pealed forth its wondrous mus and the crowd of worshippers united in songs of praise and supplications to the Almighty. The balmy air of

praise and supplications to the Almigaty. The balmy air of THE SPLENDID SUMMER DAY, following the rain and dismal weather of the preceding days, enticed many to put in an appearance who would have been deterred by a lowering sky. Once within the sacred walls egress was impossible as the worthy sexton, in his great zeal, closed all the doors and kept the congregation close prisoners until the conclusion of the ceremonies. This arrangement, no doubt, prevented many from gaining admission who arrived late, but contributed in a great measure to that religious stiliness so well calculated to raise the soul from the contemplation of sublunary things and to concentrate its powers on heavenly thoughts.

sublunary filings and to concentrate its powers on heavenly thoughts.

The Rev. DR. DIX PREACHED
an impressive sermon on divine worship from Psalms XXIX., 10—"Give the Lord the honor due unto his name; worship the Lord with holy ways." The preacher spoke on the necessity of devoting at least one day in the week to the worship of God, and commented severely on the spirit of irreligion which unnapply prevails at the present day. Many men seem wholly absorbed in their worldy affairs, and though they labor unremittingly during six days of the week to accumulate the yellow dross which is the carse of the world and the root or all evil, they consider it too great a sacrifice to God to spend a few hours in religious services. Others, again, are regular

mours in religious services. Others, again, are regular
SYBARITES, REARED IN THE LAP OF LUXURY,
who will not condescend to worship the Lord unless.
He gives a beautiful day for the purpose, while yet
another and a very large class of persons devote
their lives to pleasure and shut out all thoughts of
God and of eternity. A day of retribution will surely
come for all those, and they will, bemoan, with
gnashing of teeth amid the torments of hell, their
criminal neglect of God during their sojourn on
earth.

## CHURCH OF THE HOLY LIGHT.

A Work of Love Successfully Prosecuted Under Difficulties-The Lesson of Jacob's

lainly furnished and appointed, and containing an organ gallery, with a very neat instrument, in the south end of the church. The building is capable of seating about 500 persons. The church was organseating about 500 persons. The church was organized in April, 1868, by the Rev. Eastburn Benjamin, a small, dark-complexioned man, of acute nervous temperament and untiring energy. He said that the Protestant Episcopal Church had almost wholly neglected the adult blind, and he assumed for himself and his little church the duty of caring for such. In November, 1868, a home was leased in Seventh avenue, between Fortieth and Forty-first streets, where fifty or sixty adult blind persons, of both sexes, have been maintained and ministered unto ever since. Mr. Benjamin prides himself on the success of this mission and devotes his entire attention to it. In the spring of 1869 he purchased two lots in Seventh avenue, near the southwest corner of Thirty-fourth street, where a coal yard was kept, and thereon erected his present neat little church. The lois cost \$22,000, and the building \$15,000. They commenced worship in it with a morigage debt of \$20,720 and a floating debt of \$18,520, about one-third of which has since been paid off. This, beside maintaining the "Home" and the regular ministrations of the Gospel, has taxed the feeble congregation; but they have given cheerfully to the utmost of their ability. The State furnishes no assistance to blind persons over thirty years of age, and hence the "Home" must depend for its support wholly upon voluntary contributions. ized in April, 1868, by the Rev. Eastburn Benjamin, over thirty years of age, and hence the "Home" must depend for its support wholly upon voluntary contributions.

A very good congregation yesterday attended the services, which were conducted by the Rev. Mr. Newberry, in the absence of the rector. The sermon was an excellent effort to illustrate—by the instrative of Jacob's dream of the ladder on which the angels ascended and descended—the various stops of the

in this unpretending little chapel is more than medioare. Professor Biederman presided at the organ yesterday, and the choir gave "The Jubilat" and "Te Deum" in exquisite style. The principal solo parts fell to Miss M. E. O'Grady, a young lady possessing a finely modulated voice and of much promise.

#### SERVICES AT LYRIC BALL.

The Life of Jesus Christ and the Death of Charles Dickens—Touching and Pathetic Tribute to the Dend Author—Sermon by

The very fine quartet at the Rev. Mr. Frothing-ham's church (Lyric Hall) yesterday gave, in addition to the ordinary choice selections of music, a dirge, "Blessed are the Dead" (Spohr), in memorium of the universally lamented Charles Dickens. The opening authem from Mosenthal was well rendered by Miss Gibbs, Mrs. Gardiner, Mr. Clapp and Mr. Haws, and the third piece, "On! for the wings," was also very fine. After prayer the Rev. Mr. Frothing ham said:-Were Jesus to return to earth in our

MITRED BISHOP AND TEMPORAL PRINCE the representative and follower of the lowly fisherman. Catholicism and Protestantism have removed him so far away into the region of the gods that he seems no longer near to man. One of the most cel-

ebrated of all books, the "imitatio Christ," which has been translated into every language under the sun, which has been printed in a thousand editions, and read by the highest and lowest of men, is mechanical in its tone, and though the author took Christ to pieces and set them up separately in the minuteness of his examination, showing only their truth and beauty, yet he saw nothing of humanity and only the attributes of a God. Protestantism has only succeeded in achieving the same result at the hands of its most eminent minuters. As Jesus is brought book of its most eminent minuters. As Jesus is brought and nearer to earth men warm more in simple love for film, and the desire to imitate fils perfect goodness springs up within their souls. The Unitarians, however, of all seets, bring him the nearest to humanity, and believe more than any others in the possibility of initating Christ. But to counsel imitation is against the spirit of our age and generation. We are told how widely various are all created things. Botanists have discovered in the milions of varieties and, modifications of flowers only the infinity of the field. It is said no two leaves in the forest are precisely alike, and who can estimate the innumerable varieties of species in the insect or even animal world.

Whose death we mourn as we mourn that of none save our own most dear and intimate friends, wielded an influence over the world that few others ever wielded. He dew from all ranks of life and all fields of industry pictures which will nover cease to touch the heart by their wondrous individuality, truth and warmth of life. He was as familiar with the simple joys and sorrows of the lowly as with the griefs and ambitions of the high; equally at home in marble halis, in the cabins of the wretched and the haunts of vice. Yet all the characters he drew so well are but an infinitesimally small part of those that may be drawn in ages to come, and then but a fragmentary line of the provided parts of the provided parts of the provided parts of the

## CANAL STREET PRESRY TERIAN CHURCH.

Rev. Mr. Mitchell.
The Canal street Fresbyterian church, like most of the other churches, was crowded yesterday morning. The church, although small and not very pieasantly located, is a model of neatness. During the last week the congregation have succeeded in baving completed a very fine organ, which was opened yesterday for the first time. The pastor, Rev. Mr. Mitchell, preached a most eloquent sermon upon the subject of

MUSIC. and selected his text from the 100th Psalm, fourth

The gentleman said that it was impossible to look without much interest on the movement that is now going on throughout the Presbyterian Church, as well as other churches, in regard to the improvements in church music. It is well known that throughout the land there has been a considerable indifference to music as an element in religious worship. The consequence has been that in the vast majority of churches the musical part of the services majority of churches the musical part of the services has been allowed to sink into a very low state indeed. The fine collections of tunes which are well adapted to public worship have been spoiled, either by ignorance of congregations not educated to sing or by leaving them for execution by the choirs, who are in no way fitted for this difficult and responsible duty. But we cannot sant our eyes to the fact that there is a growing taste among our people which is destined, though it be slowly and gradually, to work out

there is a growing taste among our people which is destined, though it be slowly and gradually, to work out

A GREAT REFORM.

Many are feeling it a great absurdity to go to church merely to hear what the preacher has to say. They not only want to hear what the preacher has to say, but they want also to hear good and appropriate music, and unless a church has it it certainly will never have anything of a congregation.

Mr. Mitchell was not so much in favor of fine singing by a choir as he was of good, heartfelt singing by the congregation. He said there are a great many who to this day object to having an organ in a church, because it will, as they say, lead to formality in religion rather than to worship of God in spirit and in truth. I would join, said the speaker, with those so far in saying that there are very many who are keenly agitating the subject of music during religious worship merely to graiffy their taste for harmony. They say we will come to church if you

GIVE US GOOD MUSIC,
and it is confidently predicted that many of this class think that, were instrumental music adopted in our churches, they would be filled to overflowing every Sabbath. Mr. Mitchell would, however, distinguish between such persons and those who wish to introduce a better system of singing into the churches. The former are formalists, to begin with; they worship the inere furniture and the temple—yea, they worship the temple itself rather than God, whose worship is to be therein observed. But it by no means follows that the attention to forms only fosters and encourages the spirit of formalism. The fact is, that as long as we have a corpororai nature we must have forms in every position in life, whether in business or in the services of

pororeal nature we must have forms in every posi-tion in life, whether in business or in the services of the Church. When we are disembodied spirits, and

we SEE GOD FACE TO FACE, and commune directly with Him, then we shall dispense with all acts of devotion. There will be no temple in the kingdom of heaven. Instrumental music, liturgies and sacraments are of this earth, and must pass away and yield to those higher and nobler things of which they are nothing but mere public representatives. But so long as we are what we are, having eyes to see and ears to hear and hands to handle with, we cannot possibly dispense with forms.

## CHURCH OF THE TRANSFIGURATION.

Ordination Service-Protest Entered-Graduinary Refused Ordination.
At the Church of the Transfiguration was held,

yesterday morning, the annual ordination of candi-dates for orders in the Protestant Episcopai Church in this dlocese. On this occasion it is usual for the graduating class of the General Theologi-cal Seminary in this city to receive ordi-

the Church, both in this country and in Ringland.

CATHOLICITY IN PROTESTANTISM.

At present Catholic views are advocated in the English Church by such men as Dr. Pusey and Canon Liddon; in the American Church by Bishop Doan, of Albany, and Dr. Dix, of Trinity. But in this country the majority of the clergy hold conservative views, and are bitterly opposed to Catholic innovations. About ten days ago some of the graduating class, having passed their canonical examination, went to Bridgeport, Conn., and formed what is called a retreat—that is, they took with them a father confessor and spent the time in prayer and meditation, preparatory to their, ordination. This they did without asking the consent of the bean of the Seminary, who has, it is said, been endeavoring to suppress this school of thought ever since his entrance upon the duties of that office last Novamber. Inquiries were made at Bridgeport; the conservatives became alarmed, entered their protest and stayed proceedings when the young men were almost under the bishop's ands. But although these gentlemes were disappointed others were more fortunate, as Mr. E. A. Edgerton, Mr. Charles S. Knapp and Mr. C. S. Whippie were admitted to the deaconate.

The sermon was preached by the Rev. Dr. G. C.

#### COLLEGIATE REFORMED DUTCH CHERCH.

Butterflies on Fifth Avenue Sipping the Sweets of Religion-Sermon by Rev. Dr.

tiful church and an eloquent sermon, are calculated to inspire feelings of religious fervor, the gailydressed congregation which yesterday morning as sembled in the Reformed Dutch church at the corner of Twenty-ninth street and Fifth avenue must have experienced a great amount of devotion. THE BUTTERFLIES OF FASHION

from the avenue, glad of the opportunity of airing their exquisite tollets after the last few days of dreary weather, filled the seats and presented a most charming picture, as the Rev. Dr. Ludlow ascended the pulpit. The reverend gentleman selected as his text the twenty-sixth verse of the ascended the pulpit. The reverend gentleman selected as his text the twenty-sixth verse of the fourteenth chapter of the Gospel of St. John:—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you aid things, and bring all things to your remembrance which I have spoken to you." These words, he said, were addressed by our Lord to His disciples a short time before He ascended into heaven. He had instructed them in all the great principles of salvation and had prepared them for their bitter struggle on the earth; but when He was finally about to leave them and assume his rightful position in heaven, he promised to send them a Comforier who should take this place and bring all things to their remembrance which he had spoken to them. The Gospel narrative contained the fulfilment of this promise, and on last Sunday they celebrated the anniversary of the coming of the Holy Ghost which was productive of such wondrous effects in the minds of the disciples. It is only meet, then, for Christians, at this GREAT PENTECOSTAL PERIOD, to reflect upon this presence of the Holy Spirit in the Church and derive therefrom some practical lessons. In the devotions of the Church there is not much allusion to the Holy Ghost, and even devous ouils who worship the Lord in spirit and truth, and have a perfect confidence in the Redsemer do not sufficiently bear in mind the presence of the Great Comforter. And yet it is to His sweet influence that all true piety is due. Unless the soul is inspired and strengthened by the Holy Spirit all is barrenness and desolation. They should therefore endeavor to gain

gain
THIS BLESSED COMMUNION WITH THE HOLY SPIRIT
by imitating the conduct of the disciples before the
coming of the Holy Ghost. They should try and
attain a singleness of soul, and, as far as possible,
live in this world as though they belonged not to it;
they should wean themselves from worldly affairs,
and by carnest prayer ask of the Almighty that the
benign influence of His Holy Spirit be infused into
their souls to render them truly plous and fitted for
the future enjoyment of the heavenly kingdom.

## ST. JOSEPA'S ROMAN CATHOLIC CHURCH.

Panal Contributions-Fushionable Charity

Charity for the Patriot of Seven Hundred Years—Sermon by Rev. Father Dumphy. Every available seat in St. Joseph's church was occupied at the morning service yesterday, and large numbers of worshippers had to perform their devo tions in creet posture. It was announced that th collections throughout the various services of the day would be for the BENEFIT OF THE HOLY FATHER.

The reverend preacher, in making the announcemen, obliged to maintain his position as an earthly raier as well as the head of the Church, and that the present Ecumenical Council

an earthly ruler as well as the head of the Church, and that the present Ecumenical Council had thrown on his shoulders heavy expenses, which his children should help him to bear. He urged his hearers to contribute according to their means, and assured them that they would be rewarded fourfold in the heavenly kingdom.

Rev. Father Dumphy preached the sermon, taking his text from David's Psaim', xl., 2 and 3—"Blessed is the man that understanded the poor," &c. The reverend gentleman spoke in substance as lollows. He said:—The proposition that want and distress and bitter misery are visible everywhere around us needs no proof. We will not stop to-day to consider the causes of the lowly state of the child of poverty; for Christ assures us "the poor we have always with us." We shall proceed to consider the remedy for the exercise of the emobing virtue of Christian charity. We see natures so low and depraved that hardly a vestige of humanity remains; but when such outlaws are stretched on a bed of sickness, their lungs wasting away under the baneful influence of facild air, a gentle hand whees the place of blasphemy; and in this we see the dairy, unostentatious and sweet workings of that band of ladies,

Whose fame is world-wide.

How different the dreary thing fashiomably called charity, which builds fine houses and supports ho ts of useless officials in uter idenses, while it scorner to recognize the existence of the haunts of vice and poverty which are to be found in every great city. This species of charity is begotten of pride, and receives its reward in this world. But there is one wrong which religious people too frequently piss over in silence or with disdain. I have seen the evils brought on by whisky and by disease; but these have never bowed a heart so low as the patriotic feeling which inspires the large portlan of our people, who have endured boundage for seven kundred years, and whose every effort to strike off their chains has but riveted them more strongly. Charity is universal, and should reach all

## FIFTIETH STREET CHURCH.

Church Affairs-Services of Fitty-third Street Methodists-Sermon by Rev. Dr. Joseph Holden.

pled by two societies. The Fifty-third street Me-thodists will hold services in this church each Sunday morning until their new edifice is completed, and in the evening a new Congregational Society, under the direction of L. A. Benjamin, occupy the

Last night Rev. Dr. George B. Cheever preached for the Congregationalists on the "Development of Immortality." In the absence of Rev. William Goss,

mortality." In the absence of Rev. William Goss, pastor of the Methodist church, Rev. Dr. Joseph Holden, one of the secretaries of the Bible Society, occupied the pulpit.

The attendance was rather small, and the church, its occupants and the exercises were more in accordance with a New England country church than the usual Sabbath ceremonies in this vicinity. The choir consisted of six ladies and four gentlemen, the latter modestly yielding the front seats to the ladies. Dr. Holden's sermon was based upon two passages of Scripture—Lamentations III. 33, "For he doth not afflict willingly nor grieve the children of men," and Hebiews IV., 15, "For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." The general topic of the discourse was on the ministry of faith, or the "End or Design of Physical Pain." Pain was treated as not necessarily an evidence that God was displeased with the sufferer, but as a consequence of sin and precursor of death, an inevitable visitor to every human being. Pain is to be regarded as a merciful provision for the protection of line and a forewarner of approaching death. A vigorous a tack was made upon

on ground that no one ever loved the taste of either until the custom of using them found an artificial

appetite.

God made all poisonous substances with some painful taste, and these artificial appetites were considered man's worst enemies. If tool had made all poisons pleasant to the taste there would have been

no safety of life. Yet man persists in undermining his constitution and destroying it es tissue by forming this artificial craving for poisonous substances. God's mercy in introducing pain was further illustrated in case of hunger, thirsty or sleepy, what sliminant would man have to labor? Fretting, teasing and making oneself unhappy over pain is not in k-eping with the Psalmist's words:—"It is good for me that I have been afflicted." All must go through the path of suffering before we reach the end of life, but by seeking, the Saviour and committing the soul to Him death will lose all its stings in the certainty of being admitted into that glorious rest which Christ has gone to prepare for those that love Him and keep His commandments.

#### ST. PATRICK'S CATHEDRAL.

The Mystery of the Trinity-Sermon by Vienr General Starrs.

Vicar General Starrs.

Thousands of devoit worshippers attended the cathedral yesterday morning, among whom were gayly dressed and apparently very devoit maidens, each of whom seemed to discard all ideas of things worldly and to concentrate her mind upon the stient utterance of that prayer for which, the poet says, "Heaven has a care;" ma-trons overflowing with religious fervor; old ladles who told their beads in a slow and puribut "long drawn out" sighs, that told the strength of their emotions; and lastly, of men, much abused men, whose numerous attendance refuted the stament that churches are only attended by ladies nowadays. During the mass, which was celebrated by Rev. Dr. Mcsweeny, the choir sang local's mass in-D spiendidly, the ...usic swelling through the nave and filing and resounding from the Gothic nocks in a maze of harmony.

by Rev. Dr. Mesweeny, the choir sang Ross's mass has spiendfully, the music swelling through the maye and filming and resounding from the Gothic nooks in a maze of harmony.

The Rev. Father Starts' preached from the epistic appropriate to the day—Trimity Sundity—chap. XL. 33–38. St. Paul's Epistle to the Romans—"Oh, the depths of the riches, of the wisdom and of the knowledge of God," &c.

His commenced by saying:—The Maker is the mystery we are called upon to contemplate this day. What can I say to give you a just conception of what is above the mind of man; what only God can comprehend? For the comprehension of which we must bow in adoration of the Lord, and wait for the future sweeping away of the truth of the Roman and the Roman a

#### . ST. STEPHEN'S CHURCH.

The Mission of the Apostles and the Founda tion of the Church-Sermon by the Rev.

A crowded assemblage congregated in this beantiful temple at the morning service yesterday. The appearance of the interior was grand and impressive, and the ceremonies were throughout marked by the usual characteristic sciennity. Scarcely an available seat was left unoccupied, while the vicinity of the principal entrance was throughed to excess. The display of fashion was not at all ostentations; but there was nevertheless a modest yet picturesque array. Bright and cheerto be increased; for, storm or sunshine, St. Stephen's is ever crowded to the doors. The Rev. Father Henry officiated as celebrant, attended by a host of acolytes and assistants. At the termination of the first gos-pel the Rev. Father Griffin preached a lengthened and argumentative sermon, taking his text from the Gospel of the day-namely, the twentieth chapter of of St. Matthew, from the eighteenth to the twentieth verse. During the introductory portion of the discourse the reverend gentleman lucidiv explained

COMMISSION GIVEN BY CHRIST

to Apostles. All power was given to him in heav and on earth, and he sent his Apostles to teach all nations, thus establishing a body which was to live forever. According to the promises in the same were to extend their teachings from the limited circles of Judea to the nations of the earth. Though he seemed to have intended His preaching and teaching for the Jews, as was learned from the fact that he told His apostles not to go into the ways of the Gentiles or

nave intended His preaching and teaching for the
J-ws, as was learned from the fact that he told His
apostles not to go into the ways of the Gentiles or
enter into the land of the Samaritans. The Jews rejected His teachings, and then He established His
Charch for all people, including those outside the
Jewish nation. Subsequently the party was
formed just as all other bodies, it had
its infancy, and in its infancy it required
only such things as belong to the infant
state, and claime only such powers and privileges
as were appropriated to the narrow circle in which
they rested. The reversed gentleman then went on
to show that as the Church grew so also dul its
powers grow. It developed all the germ that had
been planted by the Lord in the natural way.
Though it now scened to be a different Church from
that which appeared in the Gostel, yet it was

THE SAMS CHURCH,
just as a man grown was the same person as the infant. The child claimed only the things belonging
to a child, claiming others as he developed into full
manhood. So also the Church had its inancy,
its growth, its maturity, and all this time
assurances were given by the Lord that
the would be with it, that he would direct and guide
it in all truth and that it would never cease to be
the Church. And, though contreverses might arise
in it, they were always, when conducted by her true
children, concerning matters open to controversy.
Though there might be

APPARENT DIFFERENCES,
yet those differences were about non-essentials.
When outsiders were asked by a ybody, even in hot
controversy, what they believed, they invariably
pointed to the Church, stating that they believed
in what she taught, that they held what she
held, and did not wish to hold, teach or
preach anything cise. Those controversies about
non-essentials began from the time of the
apostles themselves, for it was seen that Paul
withtood Peter, and that as the held, and barnabas
disagreed and parted from each other, and yet that
Peter and Paul bad the same faith, and that from
day and to th

accept the decisions as small to them in shence and accept the decisions as small were, as usual, excellent. One of Generall's masses was splendidly performed. A beautiful interpretation of Vent Creator was performed on the harp by Mr. Toulmin with much tenderness and brilliant execution.

## SOCIETY OF PROGRESSIVE SPIRITUALISTS.

A Spiritualistic Extemporizer-Charles Dickens and the "Golden Age" - Improvisation and Music.

A large number of people attended the exercises of the Society of Progressive Spiritualists at Apollo Hall yesterday morning, for the purpose of hearing the soi-disant improvisatrice, Mme. Nellie J. T. Brig-ham. The total absence of the conventional and much reprobated "long-halred individual," whose spiritualistic tendencies are supposed to be pro-claimed in a haggard and cadaverous countenance and the "lone female," with corkscrew curls, in the

claimed in a haggard and cadaverous countenance, and the "lone female," with corkscrew curis, in the inevitable rusty black silk, who most assuredly is from these outward tokens "a woman's rights, woman," together with the other eccentric curiosities, as a rule indigenous in spiritual communities, was a matter of some surprise to the curiosity seekers. One gentleman asked, "Why is it thusly? The reply was in the word of Edgar Poe's raven,

"NEVERMORE."

The room was bathed in sunlight, so bright that a spirit, unless endowed with mortal attributes, would never have dared to show its ethereal nose within so garrish a place. Young ladies, as radiant as Phocous himself shone resplendant to the "latest," Gentlemen with amorous, giancing eyes leit "queet" when they regarded those fair terrestrial spirits, and were only recalled to a sense of propriety by the entrance of Mine Brigham. Mine Nellie J. T. was clad in a dove-colored silk, with a sash of sath of the same color. After an invocation had been offered up a hynn was sung called the "dollen Age," at the conclusion of which Mine Nellie J. T. Brigham came forward, inspired by its "spiritual character," which it is seems had infused the desirable amount of inspiration fato her susceptible organization. Her discourse was on This "dotton Age," it would be the same to the aforesaid hynn, and was, as she said, wholly extemporaneous. The discourse, from its highly estatic character, it would be impossible to give in detail; but allusions to "a religion of action, a practical religion," were caught now and then, sae described the "Golden Age," in words so orientally scribed the "Golden